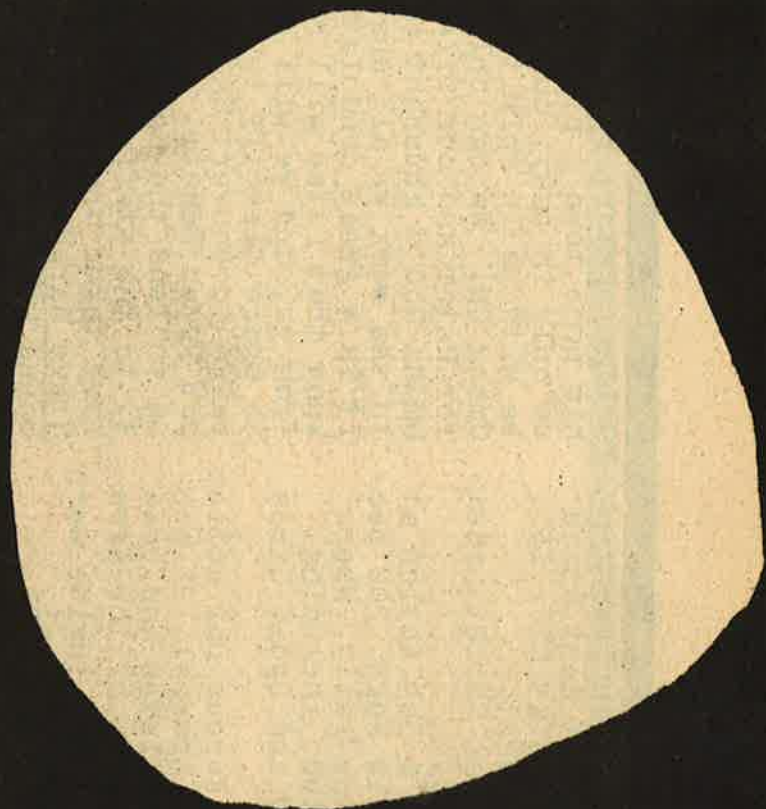


MAY-JULY
1980



VIA
PACIS



Before the thermonuclear bomb, people had to live with the idea of their own deaths as individuals; from now on, humankind has to live with the idea of its death as a species. The bomb has given us the power to commit geno-suicide.

On November 18, 1978 in Jonestown, Guyana, 900 children, women and men of the People's Temple committed mass suicide. They were afraid, paranoid and religiously convinced of their action. We as a nation explained the event mostly as a bizarre and demonic exception to the American way of life, the workings of a mad man and those that followed him, another weird cult spawned on the California faults. The neurotics of every age force the mirror to our face. The people of Jonestown are us, and they have done what we are in preparation of doing. We are producing the instruments of global suicide; even now we have enough nuclear fire power to turn this planet into a nova, an exploding star. We foster a nostalgic paranoia of Russia and legitimize our war thoughts and emotions with nationalistic convictions. And we, too, like the People's Temple, practice for suicide; we turn our schools, churches, office buildings into bomb shelters, placebos to ease the terror, Kool-aide to mask the bitter taste of cyanide.

It is now 35 A.H. (after Hiroshima). All our philosophies and theologies of the past have taken for granted the survival of the species, but that axiom ignited and burned in the firestorm of the Hiroshima bomb. Margaret Mead says of those who live in its fall-out:

"The majority of those over 25 have failed to grasp emotionally, however well they grasp intellectually, the difference between any war in which no matter how terrible



the casualties, mankind will survive and one in which there will be no survivors. They continue to think that war fought with the most lethal weapons would just be a worst war, they still do not grasp

the implications of scientific weapons of extinction."

The thermonuclear bomb has made war obsolete, war can no longer be war, only a human holocaust. The act of Cain, that first act in which a weapon was raised by a man against his own kind, has been finally exposed in this century ultimately as an act of suicide. We have reached the end, the ultimate reach of weaponry--a weapon so powerful that when it is used against another, it is used against oneself; a weapon so destructive it makes no discrimination between enemy and user, civilian or military, the present or the future. The bomb is a gun with two barrels, one pointed to the heart of the enemy, the other strapped to the heart of the trigger puller. To shoot the enemy is to put a bullet in one's own heart. Genocide is now exposed, it has been suicide all along.

We once thought that it was either the enemy or us. Now it can only be the enemy and us. We are one after all. The bomb has brought us home. Christ is right, the only way to life is love of ones enemy; and in true human fashion we have come to the truth through the back door.

We still might kill each and everyone off resisting the truth of it, in which case Jonestown is a foreshadowing of our own well-rehearsed suicide.

WAR WITHOUT WINNERS

[The following article was reprinted from the February, 1979 Defense Monitor, a publication of the Center for Defense Information. The CDI, directed by Rear Adm. Gene LaRoque, US Navy (Ret.), "supports a strong defense but opposes excessive expenditures or forces. It believes that strong social, economic and political structures contribute equally to national security and are essential to the strength and welfare of our country." Subscriptions to the Monitor are available upon request from the Center for Defense Information, 122 Maryland Ave. NE, Washington, D.C. 20002.]

Q: How many people might be killed in a nuclear war?

A: At a minimum, 140 million people in the United States and 113 million people in the Soviet Union would be killed in a major nuclear war. Almost three-quarters of their economies would be destroyed. These estimates are from a recent

study prepared by President Carter's National Security Council.

A separate study by the US Arms Control and Disarmament Agency calculates that attacks limited to military and industrial targets would produce immediate US fatalities from 105 to 130 million and Soviet fatalities of 80-95 million.

Q: What would other effects of nuclear war be?

A: The soil, air, water, and food supplies would be heavily polluted by radioactive fallout and other debris from nuclear attack. People in the rest of the world would also be adversely affected. Radiation would poison vast stretches of the planet not directly involved. No part of the world would escape the ravages of a nuclear war. The threats of damage to the ozone layer and ecological disruption leave no assurance that the earth would remain habitable for life as we know it.

A massive attack with many large-scale nuclear explosions could cause such widespread

and long-lasting damage that the attacking nation itself might suffer serious effects even if the country attacked did not retaliate.

Q: Why would nuclear war be so destructive?

A: Nuclear weapons have extraordinarily more explosive power than conventional weapons and if used the results would be catastrophic. For example, the biggest non-nuclear bomb used in World War II, the Grand Slam, had an explosive power of 11 tons of TNT. Today just one of the US Minuteman III missiles carries an explosive power equal to 510,000 tons of TNT, or more than 45,000 times more powerful than the largest non-nuclear World War II bomb. Both the US and Soviet military forces have many weapons far more powerful than the US Minuteman III missile.

The radiation and intense heat generated by nuclear explosions would produce massive destruction over prolonged periods that would be unpreceden-

Discussions

Cult and culture are the first two points in Peter Maurin's program for the Catholic Worker movement. Therefore, Mass is celebrated every Friday night (unless otherwise noted) at the Worker house, 713 Indiana (one block north of University), at 8:00 PM. Following the liturgy, discussions take place (in Peter's phrase, "clarification of thought"). All are welcome. Upcoming discussions are as follows:

- May 30--Cuba and Haiti: an Agrarian Contrast, Mark Jamlin, AFSC.
- June 6--Sr. Diane Drufenbrock, Socialist Party, USA candidate for vice-president.
- June 13--The Catholic Worker and Hospitality, CW staff.
- June 20--No Mass, planning mtg. for SAC campaign, Omaha.
- June 27--"Guess Who's Coming for Breakfast," slideshow on multinationals and the third world.
- July 4--No Mass.
- July 11--to be announced.
- July 18--No Mass, Black Hills Survival Gathering.
- July 25--No Mass, Survival Gathering.
- August 1--The Gospel and Homosexuality, Harold Wells, Drake Campus Ministry.

via pacis

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Community: Frank Cordaro, Steve Marsden, Lydia Caros, Bert Wilwerding.



WAR WITHOUT WINNERS (cont.)

ted in warfare. Temperatures many times hotter than the sun are produced by a nuclear weapon's detonation.

Q: Won't deterrence prevent nuclear war?

A: It is basic US policy to try to prevent nuclear war by reliance on deterrence: the maintenance of a strategic force such that any attacker knows that such an attack would be followed by his own annihilation. But it seems clear that peace based on deterrence, a balance of terror, and the nuclear arms race is precarious. President Carter has said that "the security of the global community cannot forever rest on a balance of terror." Most Americans have become complacent about the possibility of nuclear war but Defense Secretary Harold Brown states that "the United States and every country in the world is now subject to an erosion of security, a threat of annihilation that didn't exist 30 years ago."

Q: How long would a nuclear war last?

A: Intercontinental ballistic missiles (ICBMs) take only half an hour to reach their targets. Submarine-launched ballistic missiles (SLBMs) take fifteen minutes or less. Bombers and cruise missiles take a few hours to reach their targets. Within, at most, ten hours, both the Soviet Union and the United States could be devastated. To have so many casualties so rapidly would be unprecedented.

While a devastating nuclear exchange could take place within a few hours, it would also be possible for the carnage to go on for months afterwards, because both sides have missile-carrying submarines that could remain at sea for up to three months. Today the US, with 41 strategic submarines, has more than 21 such submarines at sea constantly. The US now maintains round-the-clock some 3000 strategic nuclear weapons at sea in submarines off the coast of the Soviet Union. The Soviet Union, normally deploying far fewer strategic submarines, keeps a force of approximately 200 sea-based nuclear weapons constantly targeted on the US. With MIRVing of its SLBMs, the Soviet Union will probably be increasing its nuclear weapons at sea. Utilizing these invulnerable weapons, both countries could continue a nuclear war far beyond the initial strikes.

Q: Can we defend ourselves against a nuclear attack?

A: No. There is no defense against nuclear war. Both the US and the Soviet Union have thousands of delivery vehicles,

missiles and bombers, that can deliver many thousands of nuclear bombs. There are today only 64 deployed anti-ballistic missiles, all in the Soviet Union. The offense has an overwhelming and inescapable advantage over the defense.

Dr. William J. Perry, the Under-Secretary of Defense responsible for research and engineering, has stated: "I don't think it is possible to protect the American population, to any significant degree, from a surprise attack by the Soviet Union by any combination of ABM and civil defense."

Some years ago the US and the Soviet Union began constructing large anti-ballistic missile systems. They realized these systems would not work and concluded that each side would just keep adding to its offensive weapons so as to saturate any defense system deployed by the other. Because such defenses would be costly and futile, in 1972 the US and the Soviet Union signed a treaty restricting ABMs to insignificant levels. The US today has no ABMs while the Soviet Union continues to maintain its old, insignificant system of 64 ABMs around Moscow.

Q: Why not try to protect ourselves with civil defense?

A: Civil defense might give us the illusion, but not the reality, of safety. There is no practical way to prevent the deaths of tens of millions of people in a nuclear war. The US explored large-scale civil defense programs in the early 1960s but it was concluded that these were unworkable. Defense Secretary Harold Brown states: "The principle conclusion I drew from that experience was that the American political and social structure is not such that a massive civil defense program is politically feasible for us."

Secretary Brown also believes that civil defense would not be effective for the Soviets: "We don't think it would protect them." The American nuclear arsenal is more than adequate to overcome any civil defense measures that the Soviet Union might pursue. No more than the United States will the USSR be able to rely on defense against a nuclear attack to evade the ravages of nuclear war.

A recent report of the Central Intelligence Agency on Soviet Civil Defense concluded:

"They cannot have confidence...in the degree of protection their civil defenses would afford them, given the many uncertainties attendant to a nuclear exchange. We do not believe that the Soviets' present civil defenses would embolden them deliberately to

expose the USSR to a higher risk of nuclear war."

In evaluating the capacity of the United States to inflict massive destruction on the Soviet population it can be pointed out that the US has 35 strategic nuclear weapons for every Soviet city over 100,000. Just two US Poseidon submarines each of which carries 160 nuclear weapons, can destroy all the 200 major Soviet cities with the destructive potential of 1000 Hiroshima-size weapons.

Q: Who is ahead in the nuclear arms race?

A: The United States has generally taken the lead in the nuclear arms race. The US is a much richer country than the Soviet Union and has vast technological resources. The US has been, on the average, five years ahead of the Soviet Union in introducing new nuclear weapons. The US was the first to develop the atomic bomb, the hydrogen bomb, the intercontinental bomber, effective intercontinental ballistic missiles, modern nuclear-powered strategic submarines, and multiple warheads (MIRVs) for missiles. The US now appears to be on the verge of being the first to take the next significant steps in the arms race: development of effective cruise missiles, superaccurate missiles, and mobile missiles.

The most important single measure of nuclear capability is the total number of strategic weapons. By this measure the US has always been far ahead of the Soviet Union and has recently been more than keeping up with the expansion of the Soviet arsenal. The US advantage will be maintained in the future. By 1985 it is estimated that the US will have about 12,000 and the Soviet Union about 9,000 strategic weapons. Defense Secretary Harold Brown sums up the future prognosis:

"If you look at the measures of balance in strategic forces ...you will see that the balance with or without SALT through the period 1985-86 is not adverse to the United States. The Soviets will be ahead in some things, we will be ahead in others."

Q: Don't we need nuclear weapons for our defense?

A: As long as nuclear weapons and the means of delivering them exist, we can never be really secure. The best we can hope for while these weapons exist is that our own retaliatory forces will persuade the Soviet Union never to start a nuclear war. We have today more than enough weapons for this purpose. Both sides have far more nuclear weapons than are required to prevent the other side from launching a nuclear attack.

The nuclear arms race has not improved the security of either the Soviet Union or the United States. They have diminished their own security as a result of the nuclear competition. They have both lost perspective on "how much is enough" when it comes to nuclear weaponry.

No less an authority than the former chairman of the Joint Chiefs of Staff, General George Brown, recently stated that how much is adequate is largely subjective because it depends upon uncountable factors." McGeorge Bundy, former national security adviser to President Kennedy, has addressed the enormous gap between what political leaders believe may be enough for national security and the views of military technicians:

"There is an enormous gulf between what political leaders really think about nuclear weapons and what is assumed in complex calculations of relative 'advantage' in simulated strategic warfare.

"Think-tank analysts can set levels of 'acceptable' damage well up in the hundreds of millions of lives. They can assume that the loss of dozens of great cities is somehow a real choice for sane men. They are in an unreal world. In the real world of real political leaders--whether here or in the Soviet Union--a decision that would bring even one hydrogen bomb on one city of one's own country would be recognized in advance as a catastrophic blunder; ten bombs on ten cities would be a disaster beyond history; and a hundred bombs on one hundred cities are unthinkable. Yet this unthinkable level of human incineration is the least that could be expected by either side in response to any first strike in the next ten years, no matter what happens to weapons systems in the meantime."

Q: If nuclear war starts don't we want to at least come out the winners?

A: A nuclear war will be a war without winners. If a few million more or less die on one side or the other, there will still be no winners. Defense Secretary Brown agrees: "In my view no one will win a nuclear war." He elaborates: "When it comes to strategic thermonuclear war, I don't think there is such a thing as No. 1 or No. 2. In exchanging of strategic nuclear weapons, the damage to both participants would be so great that there is no winner, and therefore no such thing as No.1 and No.2."

The traditional role of the military in all countries in case of war is to try to win. The military profession has always sought superiority and additional war-fighting and war-winning capabilities. Nuclear weapons, however, have changed the traditional rules of warfare. Despite this, however, the military in both the US and the Soviet Union continue to approach the accumulation of military power in the nuclear age very much as they have in the past, trying to move closer to the illusion of military superiority.

Letter from Bolivia



[Fr. Paul Koch is a priest of the Des Moines Diocese currently serving in Santa Cruz, Bolivia.]

Dear Frank,

On the Saturday before Archbishop Romero was killed, a Spanish Jesuit, Luis Espinal, was killed here in Bolivia. A similar situation--he published a weekly newspaper in which he

hit very hard the army corruption, the government working deals with big business, etc. He was picked up at night, severely beaten, and shot 16 times. His body was found along a road on the outskirts of La Paz. Obviously the army did it. The reaction of the people was fantastic--over a hundred thousand attended the funeral. All the major cities in Bolivia had symbolic burials with huge crowds. Looks like the people are trying to say something to the army. Again it was one of those "moments" when you could feel something was happening to this country. There will surely be something written about Luis Espinal in the publications up there.

My kindest to all,

Paul Koch



THE
ARMS
RACE

ON HOSPITALITY

by Frank Cordaro



I don't often write the article on hospitality. I would prefer to let another staff person write about the quests, because I so often block them out of my mind. It is not that I do so intentionally so much as that I do it to survive. I'm always dealing with the guests: shuffling folks around so that we will have enough beds, cooking large meals and making sure everyone gets into the act, going on one of my cleaning sprees and recruiting everyone in the house to help. I'm with our guests all the time, but I'm not always present to them. Anyone who has spent some time at a CW would understand what I mean. But even an old hardass like me can be reached now and then.

A few days ago, I walked through the first floor of Ligutti House, going through the guest rooms on my way to my room when I saw two bodies covered with blankets on the bunk beds. Not an unusual sight for a CW guest room, but it was 2:30 pm, and all the guests are supposed to be out of the house between 9am and 4pm. I questioned Tim in my usual "gestapo" manner. "What are those people doing on the bunk beds at this time of day?" He responded, "They just got in; they've been on the road and needed to rest up." Interrogation over. Information will suffice for now.

I had to cook that night and was debating whether to warm up some fried chicken or stay low key with leftover bean soup. I went with the chicken and I'm glad I did. As we gathered for supper that night, our friends on the bunk beds arose and joined the living. Sidney, a small man, was still shivering as he ate and talked of their recent experiences. Mary, his wife, said little, next to nothing, the weaker of the fragile couple. They had been hitch-hiking these past few days and had run into hard

times. They had not eaten anything for two days, and had been so tired and cold when they first arrived that they had not been able to eat. They were left off in the middle of nowhere during a cold rain storm. (Sid figured it was just their luck to have hit Iowa in the one wet spot during our long dry spell.) Their last driver had left them stranded, driving away with all their luggage and belongings. No one would pick them up for hours. Mary had passed out on the side of the road, and Sidney had almost fainted himself. "Frank," he said, "What can you do when no one picks you up and your wife is passed out? I got so mad." I don't believe he could have hurt anyone as weak as he was. When they finally got into a small town (one in our diocese) they were kicked out of a Catholic church while trying to warm up, and the local police told them if they didn't clear out of town soon they would be spending the night in jail. Sidney was telling us his story and eating, still shivering all the while. He said that he was warm on the outside, but his insides were still cold. I've never been that cold. He and his wife apologized for not eating as much as they would have liked to, apparently their stomachs had shrunk through their ordeal. They got a slip of paper to get new clothes from St. Vincent de Paul, and the next day they were back on the road. Sid and Mary got to me. Who were they? Who were they really? What is a house like ours worth to the folks that come here? For Sid and Mary, one night's lodging and a couple of meals made the difference between serious illness or jail. They left with "new" old clothes, full bellies and a good night sleep. They were not influential citizens, they had no family to speak of, at least none that could or would help them, no apparent education or profession. They left us probably never to be seen in these parts again. Who were they? Their moments with us, they were strangers and we welcomed them, they were naked and we got them some clothes, they were hungry and we fed them, they were homeless and we gave them shelter, they were "least". They were Jesus. Who else?

I need to pray and reflect on that. If that is true, why do I so often shut Jesus out of my mind, even when I'm right next to him, living with him, working with him? My excuse, as I stated before, was survival. I take only what I am able to take. The challenge

is to be mindful of my limitations while trying to stretch past those limits in little ways everyday, to get closer to who Jesus is, always just beyond my own limits. At a Catholic Worker House over the long haul, you change, your insides are different. It's always a surprise how Jesus will reach you despite your own survival techniques. It is a distinct spirituality, a Catholic Worker spirituality. If I'm honest in my work with hospitality, I become one of the "poor in spirit", thankful for the good grace of being brought to this place and this time, excited about where the Lord is leading me, knowing that he will not take me where I cannot go, yet mindful that as I let him into my limited self I'm pushed past all limits. All things become possible through Christ. I realize this when I'm not so busy surviving, and the guests, they keep me honest. Thank you, Jesus!

Needs

We are very short on cash right now. Donations are especially needed.

Also food of all kinds. Folks might want to consider buying in bulk for the house staples such as peanutbutter, coffee, butter, sugar, onions or potatoes.

Toilet paper! We can't get enough.

Some other odds and ends you might have laying around: books for the JPC, a lawn mower, a picnic table, a small farm outside of DM, etc.

Someone to volunteer to work in the Justice and Peace Center a few hours a week to help organize it.



Nathan Zobrow, OSB



Nineteen women were arrested at the Duane Arnold Energy Center near Palo on Mother's Day. Members of the Mobilization for Survival, the "Wild Rose Affinity Group", organized the day to begin with a rally at College Park in Iowa City that drew 200. Among the musicians and speakers heard at the rally was Dr. Linda Copeland of the Des Moines chapter of Physicians for Social Responsibility. She highlighted evidence from medical journals showing the dangers of nuclear power and pointed to the history of accidents at Duane Arnold as further cause for alarm.

A caravan of cars then took the gathering out to the plant site in rural Palo. There, the ceremonies continued with a statement of intention read by the women planning to risk arrest.

The group then formed circles, danced, and sang, "we want our Mother safe, we want our children safe." Next, a street theatre skit entitled "I'm a Radiation Victim" featured a four-legged mutant and a purple horned creature: the "nuclear family" of tomorrow.

Each member of the Wild Rose Affinity Group then gave "life affirmations" before trespassing onto Duane Arnold's property to plant a wild rose, symbolic of life amidst the death threat of radiation. After the rose was planted, the women began singing as they were loaded into a paddy-wagon bound for the Linn County jail. They were processed and released on their own recognizance. Des Moines members of the group arrested were Dr. Lydia Caros and Jacquie Dickey of the Catholic Worker community.



Recently, the Linn County Attorney's office decided not to file charges against those who were arrested, deciding that the likelihood of getting a conviction was "slight". The women responded to this decision with a statement released May 14:

"This is another victory for the people. The courts, sheriff, and nuclear industry obviously do not want another acquittal of anti-nuclear protestors. But they are right on one point: we should not be on trial. The owners and managers of the Duane Arnold Energy Center should be on trial for reckless homicide against our lives, and criminal trespass against our communities. The plant sits as an immanent danger to our mother earth and the lives of her people."

Jacquie Dickey

palo

ACCIDENTS AND SHUTDOWNS

August, 1974: 3000 gallons of radioactive water spilled into the Cedar River just upstream of Cedar Rapids. The city takes its water supply from the watershed.

September, 1974: The plant was shut down due to steam leaks from relief valves that are used to reduce pressure in the containment vessel which houses the radioactive fuel core.

January, 1975: Duane Arnold and 22 other US plants were shut down to search for cracks in the emergency safety system pipes after pipe cracks developed in a plant of similar design in Illinois.

May, 1975: Vibrating fuel rods in the reactor core forced Duane Arnold to cut operating capacity by 50%. The cause of the problem was never fully determined.

June, 1978: The plant was shut down after the discovery of a 3 gallon per minute leak of radioactive water from a 10 inch diameter cooling pipe--the weakened zone was found to be 24 inches around the 31 inch circumference of the pipe. According to a design basis accident analysis by the NRC, a complete circumferential break of one of these pipes would result in the worst loss of coolant accidents at a boiling water reactor. Later, 6 of 8 pipes of the core cooling system were found to be defective.

One NRC official called the cracking of the coolant pipes one of the most serious since commercial nuclear generation started in 1959.

The flaws in the pipes were in a radioactive area, making the repairs more difficult. There was no precedent for repairs.



May, 1980: Duane Arnold was shut down because of a fault in the electric motor which drives one of two water recirculation pumps which cool the nuclear reactor.

During the repairs of the pipes, serious questions of workman competence and the quality of the repairs were raised, including the question of improper tool use, use of uncertified welders, and the poor quality of a number of the welds on the coolant pipes.

One worker was exposed to radiation during the repairs and had to be decontaminated at Mercy Hospital in Cedar Rapids.

Linda Copeland



Mother's Day Statement

We who are feminists and we who oppose nuclear energy and nuclear weapons are concerned with one basic issue: LIFE ON OUR MOTHER EARTH.

We do not call the Earth our Mother lightly. All life on this planet comes from her, and when we die, we return to Her arms. The Earth IS life. She is alive, just the way we are alive. Everything comes from the Earth: water, food, iron, uranium. Today we are using the Earth's power without feeling. It is like taking blood out of a human: if you take too much, she eventually dies.

Exploiting the Earth in order to use Her resources goes against our deepest natures. Even though radiation cannot be seen, felt, smelled or heard, we know that it is truly the most devastating of all man-produced technological "advances." Unlike smog, topsoil erosion or water pollution (which take hundreds of years to kill Earth and then us) Nuclear power and weapons can end life on Earth in one sudden horrible disaster. Even in small amounts, there is no safe dose of radiation. Every organization studying radiation now says cancer, leukemia and genetic damage are proportional to dose, down to the very lowest radiation doses.

People's attitudes toward the earth are similar to their attitudes toward females in general. People who do not respect the Earth often do not respect the wisdom of women. We do not want the Earth conquered and dominated any more than we ourselves want to be dominated. We want to see every form of life on Earth respected and unharmed: blades of grass, snakes, coyotes and human babies.

Why are we women here today? Why are we willing to be arrested for trespassing and planting roses on the property of Duane Arnold Energy Center? In times of the greatest threat to life, women's concern for survival has always come to the forefront. Thousands of years ago, when people were just barely learning to survive on Earth, women were objects of reverence and awe. In 30,000 BC we began civilizations because we wanted our children to be safely raised. We invented agriculture, weaving, pottery, and religion. Hundreds of years ago, the people of the Iroquois tribes also recognized women's focus on life. They saw that men were more likely to declare war than women were. Therefore they left the final decision about war up to a council of women elders. Today as in the past, we women are focused on survival. A New York Times poll conducted immediately after the Three Mile Island disaster showed that more women than men question the use of nuclear power.

Those of us who give birth urge all of you to close down nuclear power plants and to end production of nuclear weapons. Nuclear power and nuclear weapons are part of a monolithic system in which profits, control, and domination are the payoffs. We oppose putting profit or property be-

fore basic human needs, such as health. We want a safe environment for ourselves and also for the rest of the Earth. We oppose exporting nuclear technology to other countries.

We are all a part of the disaster unless we take a stand against nuclear power. Don't commit uncivil obedience to a policy of premeditated random murder by radiation (this is called "health effects" by the Department of Energy). Whatever you do is important: educate your children, do not vote for those who promote breeder reactors, contribute some money to the Mobilization for Survival, talk to a nuclear power plant worker about hazardous job conditions, oppose increasing the defense budget for weapons, spend time this summer going door to door to talk to people about dangers of nuclear power.

Those in power assume that they are the "experts" and that we will leave decisions about nuclear power up to them. And we certainly have been taught to discount our natural fears about the dangers of nuclear energy. The intricate lies which we have been told fail to conceal the obvious truth: nuclear energy is not good for life.

Our intuitive abilities to sense the Earth's energy have almost been drummed out of us --yet it is still there if we want to feel it: the faces of the moon, stars, wind and rain. We live on the richest, blackest Earth in the world. We will not permit the Earth, ourselves or our children to be harmed even if it means going to jail to protest the deadly effects of radiation coming from Duane Arnold Energy Center. Whatever happens to the Earth also happens to the people of the Earth.



THE WILD ROSE AFFINITY GROUP

"Therefore choose life so that you and your children will live ..."

Deut. XXX, 19

The Journey East

by Frank Cordaro

Comes spring and I find myself heading east again. This time the March for a Non-Nuclear World beckons, and in our ten day trip we hope to attend the April 26 legal march and rally, participate in the April 28 shutting down of the Pentagon, and attend the ten year anniversary of the Kent State and Jackson State killings at KSU May 4 and 5.

Brent Vanderlinden and I ventured out early Thursday morning on the 24th in Rev. Bob's blue bug. Our first stop was in Normal, Ill. at the Catholic Worker, where Tina Sipula and Virginia Pirnat fixed us a great lunch and sent us on our way with full bellies and warm hearts. Before leaving we passed on the now famous "travelling Mary". Not to be out-

done, Tina bestowed on our house an electric statue of the Sacred Heart with different light bulbs for the different liturgical seasons. Thank you, dear friends. Our next stop was Pittsburgh--the Duncan and Porter House of Hospitality and Resistance. Coming into Pittsburgh at about 1:00 am Friday, we met Vince Eirene for the first time. Vince led us to their home where he and his wife Chris offer hospitality to displaced families and at the same time run their own small moving agency--the main supply of funds for the house. We went straight to bed and in the morning we were able to share while doing laundry. We promised to visit them on our way back from D.C.

Then it was on to Washington D.C., but not before having to replace the generator on the bug 70 miles from our goal. Coming into town, we went to the vigil outside the White House around 10:30 pm. It was there that we met the first Iowans who, like us, ventured east for the demo--two guys, Bob and Mark, from Carroll, Iowa.

We spent Friday night at a local church, meeting up with Dan Ebener, formerly of Dubuque and now a staff person for FOIA and with folks from Ames and Iowa City. On Saturday, we gathered at the White House for a religious service, and it began to rain in earnest. At the service, a Puerto Rican bishop, Antulio Parrilla Bonilla spoke of the struggle of the people of Vieques, who are trying to rid their peaceful island of the disruptive bombing exercises by the US military. The Bishop himself has been arrested for his peaceful witness against American militarism. It is so encouraging to see third world bishops putting their lives on the line for the truth of the Gospels, a witness that we can only pray their first world brothers will soon join. From the White House we moved on to the Capitol to meet up with the large group. At the steps we met more friends from Iowa. Our numbers were growing, and the rain kept coming down. Dr. Helen Caldicott was one of the speakers at the Capitol steps. Her pessimism was disturbing. She gives the peace movement two years to turn the arms race around before it is too late. By then we will have installed the launch on warning system which will enable our country to launch an all out nuclear attack on Russia upon warning of a Soviet attack. Helen says that once this technological nightmare is installed, she and her family are going to move back to Australia and the southern hemisphere to wait out the end.

From the Capitol steps, we marched down Independence Ave

30,000 strong, to the Washington monument for the bulk of the rally. At the monument we met up with about 15 folks from Dubuque, in all about 50 people from Iowa represented. The rain continued to come down throughout the afternoon, and at about 3:30, Brent and I decided to throw in the towel and find a dry, warm place to spend the night. We spent Saturday night with Fr. Bob Beck at Catholic University. Bob treated us to a hearty supper and warm beds.

Sunday was spent in training sessions and planning meetings for the Direct Action at the Pentagon Monday afternoon. The "Duane Arnold Decommissioning Affinity Group" grew to 12 people by Sunday night. We all ate our last meal together before going to bed in Bethesda, Maryland at the home of the Johnsons, a local support family. Monday started early as we ventured back into the city. By 9:30 am there were 1400 people gathered at the DOE. The DOE is the only federal agency which researches, builds develops and promotes both nuclear energy and nuclear weapons. At the DOE we met up with Steve Marsden, Bill Douglas and Leighton Berryhill who drove all night from Iowa to make it to the action. Our numbers grew again! From the DOE the group marched on to the Pentagon in three different segments in search of the source of the nuclear madness -- the war department. Once at the Pentagon, all 1400 people were divided into 5 different task forces, each assigned to a side of the Pentagon. The Iowa affinity group, along with 200 other folks approached the concourse side of the Pentagon. This is the isde to which the daily bus and subway traffic to and from the Pentagon must come. It is also the entrance to the concourse, a public chopping center right in the middle of the Pentagon--in the belly of the Beast! We decided to enter the Pentagon concourse and try to be as disruptive as possible from within. There were about ten different affinity groups averaging 20 people each involved in our effort. We quickly tried to block the two main security doors leading from the concourse into the Pentagon itself. Once past the security doors a person needed clearance. It was at these doors that we spent most of the afternoon. Once we managed to block these doors by sitting in front of them, the police would drag us off, making sure that there was always a corridor for people to go through. It was obvious that the Pentagon security people were reluctant to make arrests. For close to three hours we would try to plug the gaps that the police kept opening only to be dragged further away. There

seemed to be as many police as there were demonstrators. As time went by, we received word from messengers about how the campaign was going on other sides of the Pentagon. People were being arrested on the River Side where the VIPs came to work. One ex-military man burnt his uniform in protest of the arms race. Folks on the loading dock area had to contend with police on horse back. The presence of 1400 demonstrators, while not able to shut the place down, was surely being felt throughout the Pentagon. There were no arrests made in the concourse area until 4 pm, when the affinity groups started to block the doors leading to the subways and buses. It was at this time that the Iowa folks got arrested. We were trying to block access to an escalator leading to the subway with a number of other affinity groups when the tempo of the demonstration picked up. The police tried to keep the access open and Pentagon workers were having a field day kicking and stepping on the demonstrators on their way home. As one of the arresting officers put it, "There were generals climbing over you people!" It was at this time, after being saved by the police, that Duane Arnold came into the picture.

rants for our arrest. We were then transported to a suburban jail. Steve Marsden refused cooperation to the extent that he had to be carried everywhere by officers, nor did he give any information. Steve continued his non-cooperation until the actual time of arraignment. A night in jail, then it was back to the Arlington Court House to be arraigned. There were close to 400 folks in all arrested at the Pentagon. The 18 who were arrested in the concourse at the subway entrance were charged with blocking a public passage and a local county offense. The judge accepted a no-contest plea and sentenced us to 30 days in jail, 28 days suspended, with one year of unsupervised probation. We all copped the no-contest plea and were sent to the Arlington jail to serve the remainder of our term--one night. We all had a good time from then on, singing songs and telling stories of the past couple of days. We were released at 12:30 am Wednesday. We all ended up sleeping in a friends apartment within sight of the Pentagon. The next day was spent gathering up belongings and tying up loose ends. Brent had left the day before with a car load that had to get back to Iowa, so Steve Marsden became my



photos by Scott Springston, Northern Va. Sun

Arrests were being made in order to clear the access and prevent potential injury. Our affinity group was separated at this time because the police were very selective about who they were arresting. Within the next few minutes all seven Iowans who got arrested were apprehended. We were packed into a small and uncomfortable van, and after considerable delay, we were on our way to the Arlington Co. jail. There we were separated from the women and given war-

travelling partner. That night Steve and I payed a visit to Fr. Dick McSorley and the Catholic Worker House. The CW is almost a year old in D.C. They are at the old CCNV house. It is so heartening to see a man like Fr. McSorley once again starting up with the everyday practice of hospitality. Helping Fr. McSorley is Fr. Marv Mottet, a Davenport, Iowa priest working with the Campaign for Human Development in Washington, D.C. It rained

the whole next day, and we caught a night's lodging with a Socialist Party friend of Steve's. Thursday morning we payed a visit to St. Steven's Episcopal Church and the headquarters for the "1980 Year of Election Campaign" put on by Jonah House. We touched base with Al Zuch and John Schuchardt. From there we went to Baltimore and our friends at Jonah House. We missed Liz Mc Allister who was in Ohio with the kids giving talks. We got to visit with Phil Berigan, Ladon Sheats, and Louie DeBenedette, and Mary West who was formerly of the Detroit CW. After supper, Steve and I went to Rose Maguire and Jay Dudgeon's for a visit and the experience of a mystery ice cream drink made up by Jay. After a good night's sleep we were on our way to Kent State by way of Pittsburgh and a second visit with Chris and Vince. Our friends in Pittsburgh treated us to a movie and a Saturday afternoon anti-draft rally. We rolled into KSU just in time for a play put on by the students about the Kent State killings. Steve and I stumbled into two front row seats. As the play progressed, it became clear that we were sitting in front of one of the mothers of the slain students. Between reliving those painful memories up on the stage and hearing a mother's muffled tears, I couldn't keep from crying myself. It was clear that night what Kent and Jackson were all about, and even clearer that Kent is now our not so distant future!

After the play we met up with folks from Iowa who came out to Kent, among them my brother Tom. That night, there was a candlelight vigil around the campus and back to the spot where the killings took place. A most moving ceremony with about 1000 people involved. We carried a large, beautiful needlepoint work by Bob Lang depicting one of the killings. The Iowa people shared an apartment of a local support person. In all, there were 12 folks from Iowa.

Sunday morning after Mass at the Newman Center, there was a large rally with speakers and music; about 2,000 were on hand. The weekend at Kent brought back a lot of forgotten memories and emotions. I hope and pray that if we are about to enter into another interventionist war that the resistance to that war will be willing to sacrifice as much in a nonviolent way, and that our actions are a response to the truth that is in our own hearts rather than a mirror of the violence of the system.

Back on the road Sunday afternoon, we had picked up an extra rider, my brother Tom. Tom is going to start a house of hospitality in Ames, Iowa next fall, and he wanted to



IN THE GENERAL DISTRICT COURT
OF
ARLINGTON COUNTY

Commonwealth of Virginia

vs.
DUANE ARNOLD

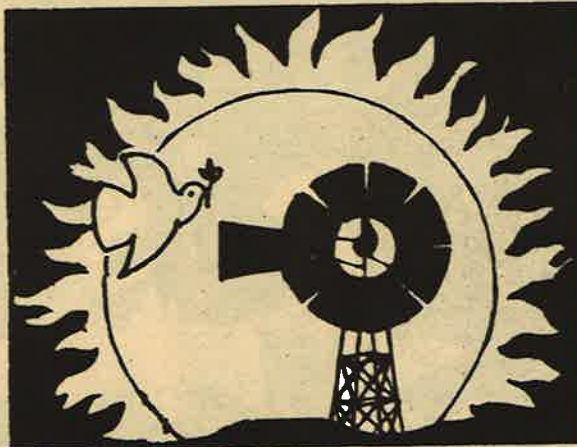
CHARGED WITH

OBSTRUCT FREE PASSAGE
Sec. 18.2- **404**, Code of Virginia

WARRANT OF ARREST

BEHIND THE DUANE ARNOLD CAPER

Any Iowan can claim the name Duane Arnold and give their address as Palo, Iowa. The Duane Arnold Nuke is a legacy that each and every Iowan for generations to come will have to live with, and many may someday die from it. It was only fitting that among the Iowans arrested at the Pentagon April 28 of this year, Duane Arnold be included. The United States Government does not see any distinction between nuclear power and nuclear weapons—why should we? The history of the nuclear industry is inseparable from the history of nuclear weapons. The Department of Energy is the only Federal agency which researches, builds, develops, and promotes both nuclear energy and nuclear weapons, and it is the Pentagon that pulls the strings at the DOE. On April 28 the right name, Duane Arnold, was in the right place, the Pentagon.



Stop Nuclear Power

★
Zero Nuclear Weapons

★
Full Employment

★
Safe Energy

★
**Honor
Native American
Treaties**

come with us as we visited the CWs in Chicago and Davenport.

We rolled into Chicago about 11:30 pm. We were graciously greeted by Lynn Groff and Megan Morrissey. After a good night's sleep, and a couple of cups of coffee we met Fr. Roy Bourgeois who came over to touch base with us. Roy is a Maryknoll priest who was kicked out of Bolivia for his activity with the poor. Roy was arrested last year at the arms bazaar in Chicago with our very own Peter DeMott. Roy has also been to our house to give a Friday night discussion. He is leading a group of folks from the Chicago area out to Washington, D.C. at the end of this month to participate in the Jonah House "1980 Year of Election Campaign." We talked to him about getting some folks to come out to SAC for our August 6-9 activities. Back on the road by late morning, we rolled into Davenport, Iowa and the Catholic Worker at 4 pm. Lucia Dryanski gave Tommy the royal tour and we filled up on homemade bread and cream cheeses. I got back to Des Moines around 9:30 pm feeling like I had been gone for over a month. All I wanted to do now was to sleep in my own bed, my annual urge to head east satisfied!

A Martyr's Blood

[Dr. Lara-Braud is the Asst. General Secretary of the National Council of Churches, USA and was the leader of the council's three person delegation to the funeral for Archbishop Oscar Romero in San Salvador.]

There were about 50 of us church "dignitaries" from about 20 countries including Latin America, Europe and the US, flying in to San Salvador on Palm Sunday weekend to honor our friend and mentor, Archbishop Oscar A. Romero, assassinated the previous Monday while saying mass.

There was something of a nervous joviality as we greeted each other--those of us who knew each other--in the processional lineup. No one was unaware that the funeral posed its own dangers. There would be more than a hundred thousand attending. The government, we knew, was not in control of its own military and security forces. Assassins were on the loose. Judging from the murder of the Archbishop, they were professional killers for whom nothing was sacred.

Why go to such a country, to such a funeral, at such a time? I assume that for the others, many of whom who, like myself, had become close friends of the Archbishop during the three brief years of his leadership, the call to honor his memory was stronger than the hovering sense of possible mass violence. Perhaps some were simply "assigned" by a higher-up who chose not to go. In any case, I had learned to treasure

this gentle prophet who had brought faith and hope to millions in a country where resignation and despair had become a way of life.

And so, on a radiantly brilliant day, the mass began in a bit of disarray. An altar was improvised at the top of the stairs leading to the main entrance of the old, unfinished cathedral adjacent to the National Palace. Archbishop Romero's coffin had been placed at the foot of the stairs, protected by a six-foot metal fence.

The Plaza was jammed with the Archbishop's flock--mostly poor people on whose behalf his voice had been so compelling. They were there, I presume, for the same reason as we friends from abroad: The call to honor his memory was greater than the danger they perceived. Fifteen minutes after the mass began an orderly column of some five hundred, eight abreast, joined the multitude. They were representatives of the huge coalition of popular organizations called "la Coordinadora Revolucionaria de Masas." They are the famous "leftists" one reads about, whom the Archbishop loved and sometimes rebuked.

They filed by behind banners and were cheered by the crowd as they placed a wreath at the coffin. As the pope's representative, Cardinal Ernesto Corripio Ahumada, Archbishop of Mexico City was paraphrasing an oft-heard teaching of Archbishop Romero, "neither truth nor justice can be killed

by violence," he was stunned speechless (as were we all) by the thunderous detonation of a bomb.

The bomb came from the direction of the far corner of the National Palace. I stared open-mouthed at the Palace and saw leaping fire and thick smoke as if the pavement were aflame. The crowd stampeded away from the palace. There was the immediate sound of some return gunfire. Like a massive wave, thousands headed our way with only the empty cathedral behind us. Some trying to climb the fence were killed as others in panic trampled over them. The chief liturgist grabbed Cardinal Corripio and me by the arms and hurried us into the safety of the Cathedral as waves of people thronged behind us.

People continued to pour into the cathedral. It is relatively small; about half the size of Riverside Church in New York. It cannot comfortably hold 3000, standing, and by the end of a half-hour's warfare outside, more than 5000 had packed into it, with more still pressing their way in. People were standing on every available surface, including the main altar. There was no room to bend, and eventually, there was barely room to breathe. The building shuddered with bomb blasts. Its awful, reverberating acoustics magnified the sound of gunfire, and all of this was heard above a din of cries and prayers from every direction. The smell of war wafted in. I kept panic away by looking after my neighbors, praying with them, and speaking calm words of comfort (some learned from the Archbishop).

In the cathedral of San Salvador at the funeral of the Archbishop, people were dying of asphyxiation and I was strangely calm. My lifelong dread of being trapped in a small space had disappeared, and I was going through it feeling only a numb rage at the perpetrators of this violence. Cardinal Corripio, to the right of me, and I were in the second row of humans from the side wall. To my left in the row behind me, was a woman who had been pleading with God. She had also begun to die. I could just turn my head but nothing else. As a Presbyterian layman I improvised the Catholic Church's rite for the dying. "Your sins are forgiven, go in the peace of God," I prayed. She did die, but there was no room for her to fall down. In some cases, people could manage to inch up a fainted body or a dead one, and carry it on their hands overhead, but to where, one could not know.

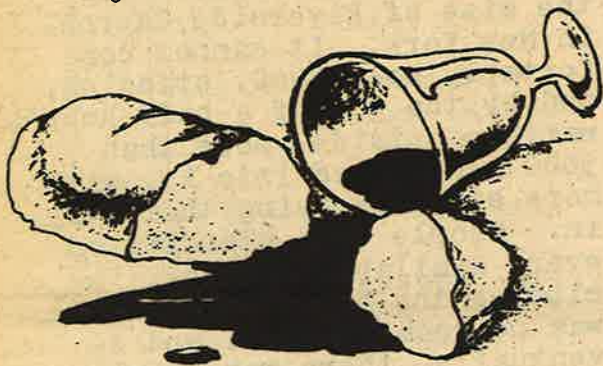


**If they kill me,
I will rise in the struggle
of the Salvadoran people**

ARCHBISHOP OSCAR A. ROMERO

All of the dead in the Cathedral, I later saw, were women: shorter, slighter, women. Trampled or asphyxiated. I trust all of us in the US, especially the feminists, will not forget this group of San Salvadoran martyrs.

Sometime during the struggle to stay alive we began to hear a cheer over the bombs and guns and prayers. Something else was being carried by hands over heads. It took a while for this object to come into my view, but a chant that was joined by everyone in the Cathedral announced its coming: "El pueblo unido jamás será vencido. El pueblo unido jamás será vencido." ("The people united shall never be defeated.") What the chant was announcing, I eventually could see, was the coffin of the Archbishop, held aloft by fingertips, making its perilous way into this sanctuary of faith and terror, to its final resting place. "El pueblo unido jamás será vencido."



Even in death, the Archbishop transformed despair into courage.

How he was honored! People died to give his body, his memory, his faith, room where there was no room.

At long last, the violence outside ended. It had lasted about an hour and a half. We waited long after the ending to venture out.

We dispersed, but not before pausing to honor our Cathedral dead. All women. Many others were picked up off the Plaza by the Red Cross. As I left with my hands over my head and a sick feeling, I looked at a terrified boy sobbing. His mother was one of the dead women.

That night, we church "dignitaries" from around the world met again at the archdiocese to talk over what we had seen. About 30 of us were still in the city. We had all a chance to describe what we saw, as we had been scattered all over the Cathedral and outside. Among us, we pieced out to our satisfaction what had happened. This was indispensable. Beginning at 4:30 pm the official government version had begun to be broadcast over a radio network. According to it, the "leftists" of the Coordinadora Revolucionaria had begun the shooting upon arriving with the intention of stealing the Archbishop's coffin and holding the dignitar-

ies hostage in the Cathedral. That official version also affirmed that since the night before all military and security forces personnel had been confined to quarters.

Our own evidence pieced together as eyewitnesses was a total contradiction of the government's falsehoods. We agreed to put that in writing. All of us still present signed it. As we were about to adjourn, we received a request for an interview with the five top leaders of the "leftists" on whom the violence was blamed. We agreed. We asked them to describe what they had seen. They did. I asked them if they had carried weapons to the funeral.

"Yes, some of us did," they answered, and named the kinds and numbers they had carried and the kinds of bags of kerosine they use for firebombing. "We are the most sought-out targets now," they said, "and we do not go anywhere any more without being prepared. We will not willingly be killed without a fight." They also described a strategy they use of overturning cars and burning them by throwing bags of kerosine, to set up smoke screens against oncoming attacks.

What was remarkable about all of this is that their account--both as eyewitnesses and in response to our questions--in no way at all differed from what we had pieced together among ourselves previously.

The next day we were to find a radically different account given in newspapers: Salvadoran and US newspapers. Sadly, the Salvadoran junta's account was evidently appropriated by the US Ambassador, Mr. Robert White. Even more sadly, major US newspapers apparently got much of their version from the same sources used by the US Ambassador, who was not at the funeral at all.

One of the last things the Archbishop did was to write President Carter pleading that no US military assistance be granted to the Salvadoran junta. [Carter and the Congress ignored this plea and appropriated \$5.7 million in military assistance, in spite of the efforts of many in the religious community and the public protests of Sens. Zorinsky and Kennedy and a group of 20 Congresspersons led by Rep. Tom Harkin. Letters calling for an end to all security assistance to the Salvadoran junta

must continue to be sent to Carter and Muskie.]

Archbishop Romero literally gave his life for peace. A Mexican bishop said to me as I left the Cathedral, "Christ has been killed again. But He will rise again." I believe that. If I didn't, I would despair.

Ligutti Garden

by Pierre Jean DeMott

"Il faut cultiver
notre jardin."

--Voltaire

Gardening at the Des Moines Catholic Worker is done on two vacant lots lying catercorner from one another at the intersection of 8th St. and Indiana Ave. The larger of the lots constitutes the Ligutti Community Garden and is subdivided into a score of plots for people in our purlieu. The smaller tillage, under the experienced care of Ed Polich, is cultivated with an eye toward meeting the needs of the guests and staff at the Worker.

The majority of those growing vegetables in the Ligutti Garden are Laotian refugees, recently resettled in Iowa. Clothed in their distinctive native dress the Laotian women present an anomalous picture as they water and weed and coax their sprouts. Laotian gardening is a family affair with both parents and children nurturing that which will nurture them, transmitting from generation to generation both horticultural lore and a sense of relatedness to the fecund earth. The casual onlooker is made to envy a relationship so quintessentially healthy, and to thank God for the cultural cross fertilization which might yet quicken our moribund civilization.

Part of the Catholic Worker prescription for the ills of the world is contained in what Peter Maurin referred to as cultivation, the green revolution. His vision was the es-





establishment of farming communities where the unemployed would find work and security. Our gardening venture is only a seminal adumbration of Peter's dream, but it is a beginning. By growing what they need with their own hands, people reap more than they planted. Independent of the megamachine which so dominates our existence and dictates the way we live, conditions favorable to a fuller life fructify as well.



what's happening

by Frank Cordaro

Visitors: It was our treat to have Fr. Darrel Rupiper from Omaha, one of the three clergy who visited the hostages in Teheran over Easter, to share with us during one of our Friday night discussions. Darrel's message shed new light on the crisis, one that is far more honest about US participation in the injustices in Iran under the Shah that precipitated the taking of the hostages. We wish to thank Fr. Rupiper for his willingness to speak the unpopular truth, and we pray that we could listen to what he has to say.

We'd like to offer special thanks to Eileen and Jamie, who were down from ISU to help us out for a while, and to Tim Heller, an old staffer who was back in town to give us a hand. God bless you and come again.

Events Past:

Holy Thursday--all night vigil at the County Jail. About 20 folks participated in the vigil to remember Jesus' time in jail, and to recall that today, he is present in our jails in the poor and the minorities who are the primary victims of our system of justice.

April 15--Tax Day leafleting at the Post Office. 25 people leaflet against the military budget, which consumes 47% of our tax money.

April 26-28--March for a Non-Nuclear World in Washington, D.C.

May 4-5--Ten year anniversary of the killings at Kent State and Jackson State at KSU. 15 Iowans were present.

May 10--State Pax Christi meeting in Iowa City.

May 11--Mother's Day Action at the Duane Arnold Nuke. 200 people attended the rally, where 19 were arrested, including Jacquie Dickey and Lydia Caros from DM.

May 18--Armed Forces Day action at Rock Island Arsenal. 21 people prayed, leafleted and read inside and outside of the Arsenal Museum. The six inside were escorted off the Arsenal.

Events to Come:

May 31--Statewide Mobilization for Survival Meeting in Ames.

June 7--Anti-nuclear rally in Chicago.

June 14--Women and War, workshops for women on the draft, CO, foreign policy, alternatives to war. 9:00 am at the AFSC, lunch provided. Contact Bobbi Welsh, 274-4851.

June 20-21--planning meeting for August 6-9 actions at SAC in Omaha.

July 18-27--Black Hills Survival Gathering, contact CW for more information.

August 6-9--Hiroshima, Nagasaki Commemoration at SAC base in Omaha.

Community: Gary Severin is well on his way to Africa. Now we have two ex staff persons international: Gary in Ghana and Richard Cleaver in Tokyo, Japan. Tim Brennan stayed on to edit this via pacis. By the time most of you receive this issue in the mail he will be back in Milwaukee. God gives so freely and I give up so reluctantly. And most reluctantly we say goodbye to Peter DeMott, who has left us after 14 months of good service. It happened so fast I'm still spinning. Our good friend Joyce Glynn informed us of the troubles that Omaha has been having staffing their houses of hospitality. The Omaha CW has had a spotty history the last four years, recently running into some serious staff problems. Joyce asked Peter to move into the CW with her and see if they can bring the needed stability and vision that the effort so sorely needs.

Gallant Peter, responding to his home town's plea, has left us only in body, continuing to be with us in spirit at the Omaha CW. We can only wish for Peter and our friends in Omaha God's abundant blessings in the work we all share in. It is a great consolation to know that Peter will not be far from us, and we will continue to share directly in the campaign to convert SAC. We love you Peter DeMott! Still with us to lend the needed stability to the staff, after so many have taken their leave, is Steve Marsden. I know it may sound strange to those who know Steve to call him a stabilizing force, but such is the case. Steve is our longest on-again, off-again staff person here at the Des Moines CW besides me.

Steve's summer project at the CW is to repaint the north side of the Ligutti House. For the third year now the north side paint has peeled off. We are having samples of the wood checked out by the Vatican to see if it might be a relic of some kind since paint refuses to stay on it. Ever faithful Eddy Polich is tending the CW garden for the fourth year now --Lord send us some good rains. Rev. Bob Cook and Brent Vanderlinden are offering limited hospitality at the Doyle Hansen House for ex-offenders. They already have had a few guests. We don't see them as often as before for supper since they got their kitchen fixed up. Keep them in your prayers. Lydia Caros and Fr. Bert Wilwerding have moved in to the Ligutti House. Lydia will be starting her residence as a doctor at Methodist Hospital and Bert is between assignments from the diocese and is trying on the CW to see how it feels. Donna Henderson and Patience Garvey will also be with us for the summer. In the neighborhood and often visitors to the houses are Jacquie Dickey and Mary Berg. They are both signed up for summer classes at Drake. As for me, I plan to stay around the city for the rest of the summer, helping out in hospitality and organizing for the August 6 and 9 activities in Des Moines and at SAC.

SHALOM HOUSE is an intentional community inviting you to participate in an alternative way of life in the spirit of the Catholic Worker. During a three week, live-in experience, you will share in the work of the house; communal meals, prayer, and the exploration of non-violence and the possibility of peace. Once these issues have been reflected on in light of the Gospel and Church teaching, one may confront his or her own role as a Christian, a member of a nation and as a global citizen.

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The free choice of poverty
is the most direct road to
freedom, the effect of such
an action is to bring the
universe into harmony
with itself.

Dorothy Day

via pacis
Des Moines Catholic Worker Community
P.O. Box 4551
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Telephone: (515) 243-0765

Catholic Worker House
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